

THE BAPTIST RECORD.

OLD SERIES VOL. XXXV.

JACKSON, MISSISSIPPI, OCT. 19, 1911.

NEW SERIES, VOL. XIII, NO. 42.

PROVISIONAL PROGRAM.

Mississippi Baptist State Convention, Gulfport, Miss., November 22-24, 1911, inclusive.

Wednesday, November 22, 10 a. m.

Opening exercises.
Organization.
Address of welcome.
Response.
Report of committee on order of business and program.
Reading reports of trustees of Mississippi College and board of Ministerial Education.
Reading reports of trustees Tri-State Baptist Memorial Hospital and Jackson Baptist Hospital.

Miscellaneous business.

12 m.—Announcements. Adjournment.

Wednesday Afternoon.

1:45 p. m.—Devotional exercises.
2:00 p. m.—Reading reports of Convention Board; trustees of Orphanage; Laymen's Missionary Committee; reports of Statistical Secretary, and Convention Treasurer.

3:45 p. m.—Appointment of committees and miscellaneous business.

4:00 p. m.—Consideration of report on publications.

4:30 p. m.—Announcements. Adjournment.

Wednesday Evening.

7:15 p. m.—Devotional exercises.
7:30 p. m.—Consideration of report on Mississippi College and Ministerial Education.

Announcements. Adjournment.

Thursday Morning, Nov. 23, 1911.

8:45 a. m.—Devotional exercises.

9:00 a. m.—Miscellaneous business.

9:30 a. m.—Consideration of report on Home Missions.

10:50 a. m.—Devotional exercises.

11:00 a. m.—Convention sermon.

12 m.—Announcements. Adjournment.

Thursday Afternoon.

1:45 p. m.—Devotional exercises.

2:00 p. m.—Southern Baptist Theological Seminary.

2:45 p. m.—Address by Dr. A. J. Vining, Canada.

3:45 p. m.—Miscellaneous business.

4:00 p. m.—Unfinished business.

4:30 p. m.—Announcements. Adjournment.

Thursday Evening.

7:15 p. m.—Devotional exercises.

7:30 p. m.—Consideration of report on State Missions.

8:40 p. m.—Report on Baptist Orphanage.

Announcements. Adjournment.

Friday Morning, Nov. 24, 1911.

8:45 a. m.—Devotional exercises.

9:00 a. m.—Miscellaneous business.

9:30 a. m.—Consideration of report on Foreign Missions.

10:45 a. m.—Consideration of report on Layman's Work.

11:30 a. m.—Report of committee on Nominations.

12:00 m.—Announcements. Adjournment.

Friday Afternoon.

1:45 p. m.—Devotional exercises

2:00 p. m.—Consideration of report on Tri-State Baptist Memorial Hospital.

2:30 p. m.—Consideration of report on Jackson Baptist Hospital.

3:00 p. m.—Report on Sunday School and B. Y. P. U. work.

4:00 p. m.—Report on Woman's Work.

4:30 p. m.—Announcements. Adjournment.

Friday Evening.

7:15 p. m.—Devotional exercises.

7:25 p. m.—Miscellaneous and unfinished business.

7:45 p. m.—Report on obituaries.

8:00 p. m.—Report on aged ministers' relief.

8:30 p. m.—Report on temperance.

Reading journal, announcements and final adjournment.

On motion, W. M. Whittington, a member of the committee on program and order of business, and president of the Convention, is authorized to appoint the chairmen of the usual committees to prepare the usual reports, and to notify the brethren selected in advance of the meeting of the Convention.

Respectfully submitted,

W. T. Lowrey,

C. V. Edwards,

A. V. Rowe,

L. E. Barton,

W. M. Whittington,

Committee.

Rates to Convention.

Please announce in the next issue of the Baptist Record that the matter of rates to the Convention is being arranged and that due announcement will be made as soon as tariff is issued.

I make this in advance as there seems to be some uneasiness about the matter. Numerous inquiries are being made.

Walton E. Lee.

Hernando, Miss., Oct. 15, 1911.

Baptist State Convention.

Messengers to this body which meets with the First Baptist church at Gulfport, Nov. 22nd, will please forward their names to the chairman of the committee on entertainment, Dr. A. L. Morris, or to the pas-

tor, W. C. Grace, that homes may be provided for them during the Convention. The Baptists of Gulfport and their friends propose to give free entertainment first, to all regular messengers from Baptist bodies, including the W. M. U., and to all visiting and corresponding messengers from our general Baptist organizations, and then to as many of our visiting friends as we can accommodate, but in order to do this, we ask that names be sent in not later than November 15th. Please mention whether you are a messenger or not.

W. C. Grace, Pastor.

Rates to the State Convention at Gulfport.

All railroads in Mississippi, except the M. J. & K. C., through Mr. Joseph Richardson, chairman of the S. E. Pass Ass'n, have granted a one and one-third fare to the meeting of the State Convention at Gulfport on Oct. 21-24 inclusive on the certificate plan.

When buying a ticket be sure to secure a certificate from the agent at starting point showing that you paid full fare going and a return ticket will be sold for one-third fare. Remember, you pay full fare returning unless you get a certificate.

If it is necessary to travel over different roads, and your agent at starting point cannot sell you a ticket through to Gulfport, get a certificate for each ticket purchased.

All certificates will have to be signed by the Secretary of the Convention and vided by the L. & N. ticket agent in Gulfport.

Please read and follow closely these instructions and there will be no trouble about the rates. Walton E. Lee, Sec'y.

The past with constant care guard

The memories that keeps,

They are my true and trusted guides,

Towards life's sacred steps.

My strength may fail me ere I reach

The heights for which I long

Thus far the life way has led

Through laws of saddest song.

Sweet inspiration claims my soul,

And song has bade me leave

The ever toilsome ways of life,

A pure air to breathe.

'Tis whispers from a dream land fair

Oft times I seem to hear,

And spirits that have soon renown

I ever feel they're near.

I will live worthy of the heights,

If 'tis divine decree

That I the summits ne'er shall gain,

'Twill all be well with me.

—Ada Christine Lightsey.

Daleville, Miss.

News in the Circle

MARTIN BALL.

The Rev. Geo. B. Butler, of Austin, Texas, will be in a meeting with the Prentiss Baptist church on the first Sunday in November, and to continue ten days. The good people of Prentiss are praying for a great meeting.

The Mississippi Baptist now belongs to a new company, known as the Newton Printing Company. Rev. R. L. Breland will continue as editor of the Baptist. The company is capitalized at \$15,000. Several changes are contemplated in the make-up of the paper.

The church at Prentiss has called Rev. J. Quinn, of Columbia. He has resigned at Columbia to accept the urgent appeal to return to Prentiss. His resignation will go to effect December 1.

Rev. J. L. Holcomb, of Yazoo City, has been called to succeed Pastor Quinn at Columbia, but his decision has not yet been announced.

Pastor Horton has resigned at Holly Springs and the church is endeavoring to secure the services of Rev. W. J. Derrick, of Water Valley.

Pastor W. E. Farr has resigned at Durant, his resignation to take effect in December. He is not apprised of his future movements, but it is our wish that he will remain in the State.

Rev. C. B. Waller, of the Dederick Avenue church, Knoxville, Tenn., has accepted a call to the First church, Asheville, N. C. The Asheville church made three attempts before they secured him.

Rev. A. J. O'Brian has resigned the Emmanuel and Fifth Avenue churches in Hattiesburg and will give his entire time to the Roman College of that city, which recently opened its doors.

The Word and Way says: "Pastor Howard of the First church, of Hobart, Okla., has baptized two Romanists, seven Catholics, ten Methodists and several Presbyterians." This has taken place recently. A good Methodist thinks such things should not be mentioned. It causes strife, he thinks.

The First church, of Trenton, Mo., has secured the services of Rev. W. L. Nash, of Maplewood, Mo. A good man goes to a good field.

Rev. T. A. Bowman resigns the superintendency of the Orphanage at Pattonville, Mo. He has succeeded in reducing the \$2000 debt about half. It is not stated where he will go.

In the Fragmento Column of the Word and Way, N. R. Pittman, there is a splendid article on "We Glory in Tribulation."

The author says many happy things. Everybody ought to read it.

Pastor Harvey has resigned the Northern Boulevard church, of Kansas City. It is not stated what he will do. His resignation was accepted.

State Secretary Johnson, of North Carolina, recently stated that the population in North Carolina outgrew proportionately the church membership since last census. He also said that North Carolina was the only State in the South where that could be said.

The committees appointed by the northern and southern conventions to confer with each other in order to obliterate friction, and effect harmonious co-operation, in the denomination's work, have just closed a delightful conference at Old Point Comfort, Va. They will meet again in Hot Springs, Ark., in January.

All of our best citizens are completely disgusted that Mr. James Wilson, Secretary of Agriculture, of the United States has consented to act as honorary President of the great Brewers' Convention. Our high officials could well afford to let all such alone.

Rev. J. W. Rose has resigned at Pelhaven, N. C., after several years' successful work. His future plans are not revealed.

The First church of Gastonia, N. C., has secured the services of Rev. W. C. Barrett, of Durham, N. C. He will enter the new field on November 1st.

The Southwestern Theological Seminary at Fort Worth, Texas, had a fine opening. The enrollment ran over one hundred the first week. There were twenty-four enrolled in the Training School. The first Tuesday in each month is set apart as missionary day. Drs. Carroll, J. Frank Morris, and J. R. Jester made great speeches.

We are sorry to learn from the Baptist Standard that State Secretary F. M. McConnell is so unwell that he cannot longer remain in this office and manage the State Mission campaign. May he speedily recover and press to success the great work in which he is engaged.

Baylor University, Waco, Texas, opened with an enrollment of 870 students. It was necessary to add several new teachers. Baylor is a great school.

President Brooks, of Baylor University, has announced that every Baylor man who plays in any intercollegiate athletic contest this year must make affidavit that he never received any compensation for playing on Baylor's teams. Better dispense with it altogether.

The First church, Temple, Texas, has secured the services of Rev. J. M. Dawson, of Hillsboro. He succeeds W. A. Hamlett, who has gone to Oklahoma.

In a meeting in San Antonio, Texas, in which Rev. C. A. Ridley, of Beaumont, was aiding Pastor Neal, one day thirty-five were

saved and a large number received into the membership. The meeting continued with unabated power.

Rev. C. T. Ball has organized a splendid class in the Southwestern Theological Seminary for mission study. He will give much of his time to raising an endowment fund.

If a few more preachers in the Yazoo Association resign we will have none left. Farr at Durant, and Green at Lexington, and we hear of one or two others who are a little shaky. What is the matter? Stay with us, brethren, we will do you good!

Pastor M. J. Derrick writes: "I held a meeting with Brother H. L. Johnson at New Prospect, near Oxford following the second Sunday in September. There were forty-one additions, thirty by baptism. Twenty of the thirty were males. This is rather remarkable. The church is about two years old; was organized with thirty. I have held two meetings for them and received sixty-four. The church now numbers one hundred and eight."

The Tennessee State Convention is in session this week at Martin. A large delegation was expected. Secretary Gillon has done an enormous amount of work since he took hold. The brethren are charmed with him.

The Baptist Advance has reduced the price of the paper to \$1.00. By this means it hopes to obtain ten thousand subscribers. Look out, Brother McKinney, you might fail to reach the top of the hill! We trust you may.

The Baptist Advance says: "The Caroline Association, Ark., will have two missionaries in the field next year at a salary of \$1,200.00 each. That looks like doing something!"

Anti-Saloon League of Mississippi.

Mississippi prohibitionists are organizing for self defense.

Rev. G. W. Eichelberger, D. D., recently State Superintendent of the Anti-Saloon League in Mississippi, reached Jackson last week and is now at work. Dr. Eichelberger comes from Ft. Worth, Texas, where he has been for three years District Superintendent of the league, his district being 600 by 200 miles and still did not include one-fourth of the state.

He says: "The Anti-Saloon League is non-partisan, non-factional and interdenominational. It belongs to no one church or party, not to the Prohibition party, yet it belongs to all churches and works through all parties. 'It is the church in action against the saloon.' It has but two aims: (1.) The destruction of the saloon, and, (2) the elimination of the illegal traffic of the liquor. The Anti-Saloon League is the blind tiger's deadliest foe.

From all over Mississippi letters have been pouring into the National Headquarters, asking that the League organize this

state to keep it from going back to local option and to the saloon like Alabama did. The headquarters called on Mr. Eichelberger to come to Mississippi. He says he did not like leaving Texas just at this stage of that fight, but the call was so urgent that he yielded to the superior judgment of the trained men and is now getting the situation well in hand.

His first purpose is to organize every county in the state and most of the precincts and thus have the chain of committees for "Law Enforcement." This Law Enforcement Department will play an important part in the work of the League, handled by trained men. These organizations accomplish several purposes: (1) It puts the Mississippi liquor seller in jail or at work on the county farm; (2) it creates a moral sentiment of high citizenship; (3) engenders a healthy political condition; and, (4) brings a pressure to bear on legislation for wholesome laws. Just now, Mr. Eichelberger says, one law would help Mississippi very much. A LAW MAKING IT A FELONY, WITH FROM ONE TO TWO YEARS IN THE PENITENTIARY, FOR SELLING BOOZE. He says prohibition does prohibit in first class style where this felony is in vogue.

The League's headquarters will be in Jackson. The Jackson people are taking hold of the work with a determined purpose.

He quotes as follows from a northern paper printed last week:

"LIQUOR MEN AT WORK IN MISSISSIPPI."

"It is said that a movement is being quietly placed on foot to start an agitation for the repeal of the state-wide prohibition law in Mississippi. It is said the measure contemplates the wiping out of the statute enacted four years ago and a return of the local option system. The prohibition forces of Mississippi will immediately get in readiness for the contest and if the matter is stirred up in the legislature it will be done by outside liquor interests."

Concerning the new superintendent, Rev. J. H. Gambrell, State Superintendent of the League in Texas says:

"Speaking for my associates and myself, we exceedingly regret to lose his services in Texas. He is well-equipped, has a clear understanding of Anti-Saloon methods and is wholly trustworthy. I wish to bear testimony to his industry, faithfulness and efficiency. All the pulpits in Mississippi ought to be open to him without hesitancy."

Rev. Dr. S. D. Rieves, pastor of the College Avenue Southern Presbyterian Church, Ft. Worth, Texas, says:

"I am a member of the Anti-Saloon League Board of Trustees and also a member of the Executive Committee, and therefore know of Mr. Eichelberger's work. He is conservative yet aggressively bold. In the law enforcement, in creating and solidifying public sentiment for prohibition, he has no superior to my knowledge, is rated among the very best and is in great demand

in Texas. In the pulpit he is conservative and spiritual, and on the platform a terror to saloons and the law violator."

Rev. F. P. Buchanan, Methodist pastor in Texas says:

"From start to finish during his one hour lecture he mercilessly pelted the liquor traffic, yet no one became offended, so considerate was he of men who differed with him."

Dr. Eichelberger says a conservative move upon the part of the churches in Mississippi will silence the threat of the liquor traffic in Cincinnati, St. Louis and New Orleans to so over run Mississippi with beer and whisky that the people will get tired of prohibition.

Mr. Eichelberger says that Mississippi prohibitionists have still running in their veins blood that will help preserve the proud south from the greatest iniquity ever known to man kind. They have smelled powder before.

He starts this week organizing the counties and doing other work looking to the elimination of the blind tiger. His permanent postoffice address is: Anti-Saloon League, Jackson, Miss.

An Appeal for Help.

Having been permitted space in these columns, I take this method of soliciting from the good people of Mississippi and elsewhere their assistance in raising some money for treatment that I am in great need of.

As many of the people who know me are aware, I am a victim of a nervous affliction. I have been in this condition now for 19 years, and consequently am wholly dependent, not being able to perform any kind of work whatever. I have consulted physicians and am assured that I can be cured of my nervous affliction by going to a place of treatment. I am seeking a cure that I may become physically able to take care of myself, which I feel would be a great blessing to myself and I trust to others. But being financially unable to undertake this treatment from the limited means that I can raise myself, I desire to ask everyone who reads this article for a little financial assistance. If everyone will donate whatever they feel that they can by sending same to me, I feel assured that I can raise the necessary fund required for the treatment that I am so earnestly seeking, and so greatly need. The thought that I may be relieved of my present condition and one day be able to reimburse those who contribute to aid me is the happiest ambition of my life. Those who do not know me I trust will make inquiry concerning my character, condition and habit, and then if you find me worthy I trust I may have your help, and all who thus decide can be a great help by sending me whatever contribution you may see fit. I promise you it will be appreciated and that I will hope to repay you in the future.

Respectfully,

L. E. Head.

Paris, Miss.

Last first Sunday our church here licensed Bro. Ira Eaverson to preach and he went immediately to Clinton, Miss., to enter college. He is pure gold.

We had a good meeting at Hickory Grove church, pastor did the preaching. I baptized two.

Bro. A. S. Hall of Jackson, Tenn., did the preaching for us at Arkabutla and did it to the delight of all who heard him. An epidemic of typhoid fever greatly hindered us. I baptized three.

We have just closed a fine meeting here in which Dr. T. S. Potts of Memphis, Tenn., did the preaching. All who heard him were highly pleased. I baptized eight.

Our church here reported to the Association \$2360 given to all purposes last year. \$600 of this was to pastor's salary. This is a half time church.

H. F. Burns.

Coldwater, Miss., Oct. 7, 1911.

Great Year for the Seminary.

At the opening on last Monday there were present one hundred and ninety-six students as against one hundred and sixty-one one year ago. We have fully two hundred and fifty on hand by now. There seems to be the general opinion by those who are in position to know that there has never been a finer student body of young ministers. Evidently their class entrance shows that we have excellent scholarship in by far the greater number. Then, there is unusual determination with devout purpose.

The following brethren from Mississippi have enlisted:

R. B. Gunter who finishes the Master's degree this year; J. L. Boyd, C. M. Whitfield, R. D. Stringer, J. L. Hughes, C. E. Bass, R. H. Russell, J. C. Greenoe, and Brethren Andrews and Wilson, also the writer who goes in and out each day from his suburban location.

Webb Brame.

Shepherdsville, Ky.

In Memoriam.

Death always brings sadness, but when "the pet of the household" is removed, there is an aching void, a lonely, desolate feeling comes to the heart.

On September 29th Annie Lemlie, infant daughter of P. S. and M. B. Hullum was carried by the angels to Jesus, who said "Suffer the little children to come unto me." She was attacked with acute meningitis and after a few days of suffering, passed away. Now the father listens in vain for the pat of the little feet, and the mother stretches out her arms to enfold the darling child but all in vain.

There is nothing left but the precious memories and a little golden curl. Annie was bright and attractive with so many winsome ways; so cute, so tiny; so loving.

God help the parents, the sister and the brothers to live so they may meet her in the "Beautiful Beyond."

Mrs. E. C. Bolls.

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The editor extends his thanks publicly to
the Baptist Exchange for a box of fine
sweet potatoes.

Our Brother J. F. Hailey has in a most
concise way told the simple truth about
the career of the gospel missionaries.

Mississippi College has now registered
385 students. By Christmas we venture
to say they can raise the figures to 400.

Whether R. H. Purser, of the Brookhaven
Baptist church, has accepted the work at
Hedford, Texas, and is well pleased with
his new field of labor. We regret to give
up Brother Purser.

Pastor J. C. Parker of the Griffith Mem-
orial church, Jackson, is on the sad mission
of attending one of his brother's funeral in
Arkansas. We extend to him and the be-
lieved friends our sincere sympathy.

In one month the great Mississippi Bat-
tist Convention will assemble in the city of
Gulfport—November 22nd. Let God's peo-
ple carefully study Baptist matters in Mis-
sissippi and all who speak and vote, do so
with an eye single to God's glory, and we
shall beyond any question advance the in-
terests of our Lord's Kingdom.

Three of the Home Board evangelists are
in Mississippi this week holding meetings
where great crowds gather daily to wait
upon their ministry. Dr. Geo. H. Crutcher
is with Pastor Borum in the First church,

Jackson; Dr. M. P. Hunt, with the pastor
and church at Bogue Chitto; and our own
Brother W. A. McComb, with Pastor Dick-
ens at Crystal Springs. May showers of
blessings reward their labors.

During the sitting of the recent session
of Central Association, held in the city of
Jackson, Rev. W. A. Borum, pastor of the
First church, in the most tender terms,
called attention to the serious illness of Dr.
T. J. Bailey at his home in this city,
whereupon, on motion, Capt. W. T. Ba'lliff
was commissioned to convey to Brother
Bailey assurance of the heartfelt sympathy
of the entire body together with earnest
prayer for his speedy recovery.

The meeting at the Second Baptist church
in which Dr. J. N. McMillin is being assisted
in the music by Mr. and Mrs. J. T. Schol-
field, has grown in interest from the very
first service. It starts into the second week
with good prospects.

The services have been well attended and
the Sunday night congregation is said to
have been the largest in the history of the
church.

There have already been a number of ad-
ditions to the church and the outlook is ex-
ceptionally good along all lines.

Devoutly Thankful.

For more than two months the editor has
been unable to attend meetings, and hence
will not be able to attend a single associa-
tion, even missing his own, which convened
in his home city. He is slowly improving,
having taken a peep into his own office this
morning after an enforced absence of twenty-
two days in bed. In all this suffering
God has been consciously near, and He shall
have all the praise for deliverance from
suffering. He may sometimes lead by a
rough way, but He always leads in a safe
way. "The Lord is my shepherd, I shall
not want."

Then, too, thousands of brethren and sis-
ters, the noblest of God's handiwork, have
come, written, wired, as individuals,
churches, associations. Their pure thoughts,
tender words and unselfish actions have
been as oases in a desert land.

And, then, the fellowship of so many in
sufferings have simply been beautiful. Their
reassured comradeship, and conscious spirit-
touch have constituted a joy exquisite and
indefinable. It is still well worth singing

"Blest be the tie that binds
Our hearts in Christian love."

The ministry of afflictions is multiform
and multitudinous, though

"G6d moves in a mysterious way

His wonders to perform."

God could not be God and do things after
the plans and fashions of man. He works
after the counsel of His own will.

Life is so short and hedged about with so
many limitations that there is no wonder
that it is written: "What thou doest, do
quickly."

The many letters, oral statements and tel-

egrams from individuals and Baptist bodies
received by the editor are, because of their
lofty sentiments, worthy a place in any pub-
lication, go unpublished because the editor
feels that to publish all of them would be
to put too much in the paper about himself,
and that it would be an unjustifiable dis-
crimination to publish some and not publish
all. But to one and all who had it in their
mind and heart to drop a kind word to a
suffering brother, grateful appreciation is
here expressed.

The Second World's Christian Citizenship Conference.

By Rev. Henry Collin Minton, D. D., LL.
D., President of the National
Reform Association).

In the course of a pretty extensive trip
through Europe, during the last vacation,
it was interesting to note how, notwithstanding
all differences of form and institution,
the Christian attitude toward the great eth-
ical issues of the time is everywhere essen-
tially the same. My errand, which was in
the interests of the Second World's Chris-
tian Citizenship Conference to be held in
Portland, Oregon, June 29 to July 6, 1913,
under the auspices of the National Reform
Association, brought me into personal touch
with representative leaders of Christian
thought and work in the different coun-
tries. The personal impression received in
these interviews only deepened the convic-
tion that the problems of Christian citizen-
ship and of Christian civilization are the
same on both sides of the sea.

The Lord Bishop of London, whose guest
I was at the historic Fulham Palace in the
northwestern edge of London, is man and
citizen first and ecclesiastic afterward.
One cannot be in his presence any time
without realizing why it is that he has made
his fame and secured his high place in the
affections of the people, not by pompous
austerity, or by scholastic attainment only,
but by the sweet charm of a simple and sym-
pathetic personality.

All the world knows about that prince of
Scottish laymen, Sir Andrew Fraser, who
was for thirty-seven years in the Crown's
service in India, ending his career a couple
of years ago as Lieutenant Governor of
Bengal. He is a K. C. S. I., an LL. D., and
a Litt. D., but before everything else he is
an earnest Christian man who is in deep
sympathy with everything that advances
the kingdom of God in the world. Since
I reached home I have read his last book,
"Among Indian Rajahs and Ryots," and if
any of us want the views of a man who
knows about missions and about everything
else in the far East, let him turn to the 19th
chapter on "Missions" and he will get an-
swers for the omniscient globe-trotter who
sees the shores of India from the top deck
of a steamer through a field glass and
straightway passes his profound judg-
ment.

I had a fine interview with Professor
Richard Lodge, the distinguished head of

the department of history in the University
of Edinburgh and brother of Principal Sir
Oliver Lodge of the University of Birming-
ham. Dr. Lodge, like Professor Harnack,
of Berlin, is known to the world away from
home as a great scholar and writer, though
at home he is best known as a public spirit-
ed citizen and a leader of social uplift. He
was invited by the town council of Edin-
burgh to be chairman of their "Distress
Committee"—a signal honor—and is a
stalwart champion of every movement for
the improvement of the community. I
secured his consent, as also that of Sir An-
drew, to come to the conference, but in the
course of our conversation he said: "But
you know that I am no preacher, and I ap-
proach these questions from quite another
point of view than that of the theologian." I
replied that I quite understood that and
yet that it is true that this conference is
to be differentiated from all economic and
social conventions which are often no
more than debating clubs, in that it is dis-
tinctively Christian, but that if he recogniz-
ed Christianity as the dynamic in all per-
manent and sound social work he was theo-
logian enough for our platform. The great
physical and intellectual giant smiled upon
me as he promptly said: "Ah, then,
there'll be no trouble on that score."

When I reached Kristiania, I knew no one
in all Norway, but I soon made my way to
the house of the American Minister, whose
interest was at once aroused when I showed
him my encyclical letter of commendation
from our well known governor of New Jer-
sey. He gave me a letter to Dr. Brugger,
Principal of the National University of Nor-
way, a very bright and alert man, who in
turn gave me over, first by telephone and
then by "taxy" to the Bishop of Norway.
My interview with the venerable Bishop,
Bishop Bang, who knows no English, was
carried on in a tongue with which he is more
familiar than I, the German, and yet the
benevolent spirit and wholesome sugges-
tions of this Lutheran Bishop—for Luther-
anism is Episcopal in Scandinavia—will not
soon be forgotten.

Time would fail me to tell of the splen-
did men with whom I talked in the course
of my pilgrimage, such as Dr. Paterson, the
eminent theologian of Edinburgh, Dr. An-
drew Wallace Williamson, Minister of St.
Giles, Monsieur le pasteur Anet of Belgium,
Monsieur Charles-Lucien Gautier, of Leip-
zig, J. G. Lehmann also of Germany, and of-
ficers in numerous national and world As-
sociations, and Charles D'Aubigne, of
France, most of whom, with others, were
engaged to attend and participate in the
1913 Conference in Portland. Dr. Walden-
strom, of Stockholm, President of the Swed-
ish Missionary Society was at once inter-
ested and said: "You must see our king;"
but his majesty was off in the country, so
I missed the honor of being taken by the
good doctor to the royal palace.

It was splendid to hear the people in ev-
ery country I visited speaking with affec-
tionate enthusiasm of their king. George

and Mary already have the affection of all
their British subjects. The monstrous
Leopold, of Belgium, has passed away and
given place to new occupants of the Palace,
who are fond of the people and greatly loved.
The Germans criticize the Kaiser
sharply, as they do everything else, but
they are very loyal to him, nevertheless.
The only exception, if any, to all this is in
the case of the Queen of Holland who,
though so idolized by her people at the
first, seems to some to be losing her inter-
est in them and consequently her hold on
their affections.

But the questions which confront us, con-
front the people of Europe also. When I
outlined the scope of the Conference's pro-
gram, in every case there was a quick and
favorable response. Dr. Waldenstrom said:
"You must be going to confer for a month."
The questions concerning the family; mar-
riage and divorce; the preservation of the
day of rest and worship; the evils of intem-
perance; the conditions of international
peace; the Christian elements in all true
education—these are just as timely in every
country of Europe as they are in America.
And the necessity for mutual understanding
and concerted action is becoming more and
more apparent. The average American
does not realize with what intense interest
the educated European studies the tenden-
cies and watches the progress of our nation-
al life. The bond that binds Christian
people of the nations together is being
drawn closer and closer.

I was greatly gratified to see how, among
all the scholars and leaders of thought with
whom I talked, there was the feeling that
the only true dynamic in all social and civic
improvement is the spirit of Christianity—
which is the spirit of Christ—and that the
only true standard of national as well as of
personal righteousness is the Law of God.

Tent Meeting at Vicksburg.

The First Baptist church, of Vicksburg,
under the leadership of the pastor, the Rev.
H. L. Weeks, has just brought to a close a
tent meeting of a little more than two
weeks' duration, held in the southwestern
part of the city. We had services every
night, beginning at about 7:30 o'clock, with
a half hour song service led by a local choir.
The pastor did all the preaching himself,
and I have never heard more earnest, up-
lifting and instructive sermons in Vicks-
burg. Splendid congregations came to ev-
ery service, and their attention and mani-
fest earnestness were marked. This is really
remarkable when we remember that these
meetings were held in a part of the city
where the Roman Catholic sentiment is
largely predominant, and where church at-
tendance is at a low ebb.

Some of the pastors of other denomina-
tions and their members rendered some as-
sistance to Brother Weeks in his efforts to
save lost souls, notably Brother Saunders,
of the South Washington Street Methodist
church, but, with this exception, all the
work was done entirely by the pastor of the

First church and his flock. As a visible
result of the meeting the church has already
received five members, with the promise of
others soon to follow. Christians were re-
vived and the cause greatly encouraged and
strengthened in that part of the city. It is
probable that the tent will in the near fu-
ture, be carried to another part of the city
for another campaign. Brother Weeks is
an able, consecrated, wise, intelligent and
active preacher and pastor, well beloved by
his flock and highly esteemed by the entire
community, and he is accomplishing a great
and lasting work for God and righteous-
ness in this one of the hardest fields in the
State.

He is to be assisted in a meeting in his
church by Dr. L. E. Barton, about the first
of November. We are hoping for and ex-
pecting a great revival and ingathering
from this series of meetings. That we may
have the sympathy and prayers of God's
people everywhere is the plea of the whole
church.
G. W. Anderson.

The literary societies are starting off well.
The Philomathians had their opening on the
30th of last month while the Hermaeans had
their opening on the 7th of this month. The
Philos had booked Congressman Dixon for
their speaker, but owing to sickness in his
family he was unable to meet his engage-
ment. Abie Kohn of Brookhaven was the
speaker for the Hermaeans and he fully met
every requirement made upon an orator in
his address.

The new member of the faculty, Prof.
Nelson, is taking hold in the very best of
style, and is proving himself as strong in
his work as a teacher, as he did as a student,
and that is to say all that is necessary. Not
only that he is handling the management of
the Jennings Hall with entire satisfaction,
but he has a mighty good assistant in the
person of Bro. Hamilton who has charge of
the boarding department. Bro. Hamilton is
no stranger to work of this kind, for he was
the manager of the ministerial boarding
hall for two years and while there he learn-
ed that it is all important to watch every
avenue of escape when it comes to expen-
diture.

Vacancies at Blue Mountain.

Since the opening of the session at Blue
Mountain College a few girls have with-
drawn on account of sickness in their homes
and other unexpected conditions. All of
these left expecting to return later in the
session, but it may be several weeks before
any of them can return. Other girls had
applications on file with us for vacancies,
but had grown tired awaiting call from us,
and gone elsewhere. This leaves us a few
vacancies, and we would be pleased to have
these filled by young ladies who can enter
school soon. We will appreciate it if our
friends will mention this to any whom they
think it might interest.

LOWREY & BERRY, Proprietors.
Blue Mountain, Miss., Oct. 16, 1911.

Sunday School Lesson

To Be Studied With Open Bible

THE STORY OF TWO KINGDOMS.

Miss M. M. Lackey.

Lesson 4. October 22.
Ezekiel 3:1 to 4:5.

The Foundation of the Second Temple Laid.

Golden Text: "Enter into His gates with thanksgiving, and unto His courts with praise."—Ps. 100:4.

Our lesson last Sunday told of the return from the captivity. In imagination we may see their long trains of camels, donkeys, and horses as they crossed the weary desert. And perhaps we can feel something of the thrill that joyed their hearts as they caught sight of the hills of their own land. But the home coming had much in it to discourage them. Jerusalem was a heap of ruins. Trees grew on the temple site and jackals prowled about the streets. Their first task was to provide homes for themselves and to look after a crop. They arrived, perhaps in May and though the prophet Haggai tells of the failure of the first crops, yet by October they were ready to plan for religious services. Their number was not great, and their territory was small; "in all it was less than twenty miles in length from north to south, and about the same in width." They knew it would be years before a new temple could be built, so they gathered in Jerusalem and on top of Mount Moriah they built an altar for burnt offerings, and twice daily offered sacrifices. The Feast of Tabernacles was held and free will offerings and building materials began to be gathered for the erection of a new temple. This work was begun at the beginning of the second year. Our lesson covers the twenty years from the time of the return to the completion of the temple.

The place—Jerusalem.

By whose hand did the Jewish exiles return?

How came the king to give them help?

How did he provide for their needs?

What provision for worship did the Jews first make after getting home?

What feast did they keep? (Verse 4).

Tell the origin of this feast.

What did they then prepare to do?

(Verses 6 and 7).

Where did they get stones from the new temple?

(From the ruins of the former temple).

Where did they get the timbers? (Verse 8).

What did they do so far for them?

Who had charge of the work? (Verse 9).

How did they celebrate the laying of the temple? (Verses 10 and 11).

Who were they glad?

What did the temple mean to them?

What did some of the older ones weep?

How did this temple compare with Solomon's?

What were some of the trials the Jews had to overcome? (See Verses 4 and 5, and Haggai 1:4-9).

Why did the Jews refuse to let their neighbors help them build? ("The express purpose for which the Jews had come to Jerusalem was to restore a pure and holy worship. To have allowed these people to join them would have meant ruin to this ideal. Heathen customs would soon have crept in and the true religion corrupted.")

How long were the Jews opposed in their work? (Perhaps fifteen years. See 4:5.)

Did they finally finish the temple?

When? (6:15.)

How many years had it been since the first house was standing? (It had been nearly fifty years since Nebuchadnezzar had destroyed the temple.)

What methods were used to hinder the Jews in building? (Verse 5.)

SEEK FURTHER ANSWERS.

What does "consecration" mean?

Have you consecrated your life to God?

Do you live as if you had?

Why is the foundation an important part of the building?

Who is the only foundation on which our lives can safely be built? (1 Cor. 3:11.)

What test must the material with which we build stand? (1 Cor. 3:12-15.)

With what care must we build the temple? 2 Tim. 2:15.)

What Pattern is given us for our building? (Eph. 4:13-16.)

Who is to dwell within this temple? (1 Cor. 3:16.)

What is the object of this temple? (1 Cor. 6:19-20.)

How can one overcome a bad past or a weak will?

What is the danger of evil associates?

When is there any reason for keeping bad company?

Give some reasons why trials are needful in the Christian life.

What fine lesson do we get from Verse 11?

Can you work better when there is music in your soul?

Give the Golden Text.

Don't Forget to Remember.

Bro. Farrish used to say "don't forget to remember to recollect." Well, I want to stir up the pure minds of the brethren by way of remembrance about making and keeping pledges to help the young preachers. Many have responded to letters sent out and we thank them heartily. Others are going to respond and we thank them, too. Somebody said "gratitude is a lively expectation of favors to come." I have that

kind of gratitude too, which means faith in the brethren. Many have made pledges at the Associations and some of them are coming in. This is particularly appreciated, for we want to pay the debt and keep out of making any more debts. But I can't attend half the Associations, so that I hope a good brother will take it in hand when I can't be there and get subscriptions and cash and send in to Dr. J. W. Provine, who will receipt for it. We will have to have other help besides that promised at Associations for we have a fine crowd of young preachers and we want them trained and put to work at full capacity and the earliest time. Everything here seems in good healthy condition and we are very grateful to God.

P. I. Lipsey.

Our Mission Church.

Some months ago our pastor, H. C. Dana, was made glad by the completion of another Sunday School hall in our vicinity. Thus the good work is spreading, so the gospel is accessible to all. He preaches there almost gratuitously once during the month and an enthusiastic Christian woman keeps up the Sabbath School. A short time since, Bro. Summers preached for them five days. His tongue was touched with a live coal from the Holy Altar and his words "like apples of gold in pictures of silver."

God's angel recorded them and they will yet yield fruit to His glory.

Our Wayside Sunday School is still prosperous, and faithful teachers are sowing seeds for the Master.

There is one thing that is grieving us very much, and that is that all of our young men are leaving the community and going off to the towns. We ask in sadness who will take the places of those who have borne the burden and heat of the day thus far. Will the time come when dear old Antioch will have no one to hold up the banner of Prince Emanuel?

God forbid!

Mrs. E. C. Bolls.

Piani Lectures.

It has given us great joy and profit to have our good friend and school mate, Rev. Joseph Piani, to lecture at Fernwood and Liberty. He came to us at Fernwood on Monday night and Liberty Tuesday night. Bro. Piani was a Catholic priest until a few years ago when he was converted through the efforts of W. H. Canada in Brazil. He has been in this country four years and one-half. He took the Th. D. degree last May in our seminary. He is going about lecturing on his experiences as a Catholic priest. His only terms are that a collection be taken at the close of the lecture. The people give to his support gladly.

If churches wish to have their missionary interest increased they can do nothing better than to get Bro. Piani to come and tell of his varied experiences in Rome and Brazil. He is one of the greatest orators I have ever heard. The people at Fernwood liked him so well they are talking of getting him

for some more lectures. The people at Liberty liked him so well that they got him to lecture a second night in which he gave his reasons for leaving the Catholics. I would be glad if our pastors would write Bro. E. G. Hightower, Forrest, Miss., and arrange for Bro. Piani to lecture. No one will ever regret having him.

N. A. Edwards.

SACRED TIES AND RELATIONSHIP.

A. D. Muse.

Aside from blood, and affinity relationship, the most lasting tie, and relationship, is a sacred relation brought by the association of Christian, the communion saints.

If I were asked to mention one of the grandest blessings of the Christian religion, aside from the salvation of souls, my answer would be "the sacred relations existing between Christians." Nothing to equal it in all the world, all others will not compare with it. Men of secular vocations are clever to one another, and to the world, but more or less, this is from a standpoint of policy. Of course, high social life, is a pleasure sought by every living man. Man is so constituted that when he is secluded from the enjoyment of high social life, and clever companions, life is practically at an end with him. The Christian religion has done more for the betterment of these conditions than anything else ever launched. Has brought about ties, between individuals that will never be broken. Why the little imps of hell have their companions, and fellow associates, but is nothing beside that of a band of Christians. They are loyal one to the other, but it is good policy. And one would be safe in saying that two-thirds of the members of fraternal organizations are loyal and true because of oath and sworn allegiance. They have not that peculiar love, which springs up in the heart and overflows in the life. No relations will compare with that of Christians. The lesson is not learned with that swell of a throbbing heart, whose pulse beats like a wave from a loaded battery, flows from the soul of man. And these blessings fall not upon men who become recipients of the blessing of Christian relationship, which falls like the dews of heaven and brings blessings to blasted lives, and again, this relationship is not measured in dollars and cents. The very experiences of it in a man's heart is worth what it cost God to maintain it through the trials and tests of centuries unshorn of its purity and dignity.

It is remarkable how the Christians of the world stand side by side, although they may have theoretical differences, a difference concerning some theory of the Divine things, of mode and manner of new testament rituals, yet the Christians are ever loyal. They share the same blessings of sweet communion, drink the same bitter, partake the same sweet, hear the same slander and persecutions of the world. Loyal, yes, ever faithful, ever true, we moved by the same Heaven born integrity, the same spirit of patriotism, moving their souls,

drawing them closer together while the surging billows of the persecutions of the world roll over all the same. The soul and life of a Christian is naturally filled with that same peculiar spirit which flows from the deepest motives of life. These thoughts came to my mind some eighteen months ago when a man who had been living in my home community some five or six years died. He came there and began at once to try to better the spiritual and moral conditions of the community. He put his shoulder to the wheel and with an unmovable faith in God, a faith which knows no denial. For three long years he struggled against the odds and ends of the world. Finally he succeeded in building a nice and accommodating church buildings, where there was practically no house except an old relic of fifty years ago, and a pretty good reminder of the days that "have been." The membership made a considerable increase from 50 or 60 to some 115 to 120. The pastor's salary was raised, while the mission collection was raised to the third power, a lively Sunday school sustained the year round, against the odds and ends of bad weather in winter time, and other obstructions to the progress of such features of the work in the rural districts and a general wrestling together of the dry bones was brought about. A revival of religion was born in the hearts of men, new life came into the souls of Christians, new zeal was moved where nothing but isolated lives existed and Christian lives were lifted to higher planes of living, and their feet planted on higher ground.

They saw a new vision.

They had a new idea and a new life.

They possessed a new life.

They walked a new path.

They sang a new song.

This is not over drawing the blanket for my vocabulary is not extensive enough to tell in language the benefit of that tireless life of old Bro. S. M. Bush to that community. And only when he died did we realize what we had had in his life, and a throng of people came that day to weep the last, say the last and see the last of that old man of God. I saw more people weep than ever before. Even his enemies, for he had plenty of them as all Christians of movement do, wept that day.

That night when I went down in my evening devotion, the first words that fell unthoughtedly from my lips were, "thank God for the blessings of sacred ties and relations."

And again, I can not close this without paying tribute to two other Christians, whose Christian lives of pure devotion and caste of principle and purpose, have wielded an influence over my life that eternity alone can account therefor. The two teachers I was under the past two years of my life. They have a place in my heart as big as the universe. I learned to love them, to reverence and obey them, not from its force of authority, but from a principle of Christian love and respect.

To them would I especially dedicate this.

And then to me there is nothing strange about this relationship. For it is a blood-bought relation. We are all born of the same spirit, made into the same creatures, of the same new nature. We have all been lifted from the mire and planted on the same rock of ages. The man whose heart is not brimful of love, who harbours a single spark of hatred for a fellow brother, you may just put that down in black and white they know nothing of an experience of Grace. The Christ that doesn't so illuminate the life and heart of man as to remove all this, is not the Christ I worship, nor is he the Christ of the New Testament. Florence, Miss., April 23.

"Rock of Ages, cleft for me,

Let me hide myself in Thee."

In the year 1756 a young man of sixteen, while visiting his mother in Ireland attended an evangelistic meeting held in a barn at the little village of Codymain. At this meeting the young man was converted. He was none other than Agusta Montagu Toplady, who afterwards wrote this famous hymn. Of his conversion the author says: "Strange that I who had so long sat under the means of England, should be brought right unto God in an obscure part of Ireland, midst a handful of people met together in a barn, and by the ministry of one who could hardly spell his own name. Surely it was the Lord's doing and is marvelous."

At the age of twenty-two Toplady received orders in the Church of England. He was a strong Calvinist and the author of many popular hymns. He died in 1778. "Rock of Ages" was first published in 1776, in the Gospel Magazine, of which he was the editor. The hymn has been more or less altered and rearranged several times since then, but the sentiment remains the same.

It was to this hymn that the beloved Prince Consort, Albert of England, turned, repeating it constantly upon his death bed. "For," said he, "if in this hour I had only my worldly honors and dignities to depend upon, I should be poor indeed"—Ex.

If the teacher would realize great results from his work he must have unbounded faith in his vocation. Learn to expect great results and work to that end. To be able to measure at once the calibre of a class is of great importance. Study your pupils, then build carefully on this estimate, and the result will be a well-finished edifice. —W. H. R.

Test of Evil.

Like the fabled Venetian glass, which shattered into pieces when poison was poured into it, the thought of God's presence, the loving vision of His face, passes out of our hearts when we yield ourselves to sin, and the test of evil is, "Dare I do it before the flashing Shekinah on the mountain top?"—Selected.

Prohibition—A Brief Review of Its Advance and Successful Operations Around the World.

"I am now and always a political prohibitionist."—Abraham Lincoln.

Perhaps my people, even as yet, realize the extent to which the Constitutional prohibition of the beverage liquor traffic is today effective among various peoples. The object of this paper is to briefly indicate some of the results from the successful application of this principle, which is attracting an ever-widening attention from temperance reformers in all countries. The same principle is being successfully applied to opium, hashish, and other harmful narcotics in Oriental countries. The information herein set down is of necessity still incomplete by reason of the wide field which it is attempted to cover.

The first country in modern times to enact a constitutional prohibition against the manufacture, transportation, and sale of intoxicating drinks was Iceland (in 1908) with a population of 85,000. The inhabitants of the Faroe Islands (also Danish) off the north coast of Scotland, likewise abolished the liquor traffic in 1907 from their entire group.

IN EUROPE.

By international agreement in 1888 the sale of drink at sea by "coopers" to the North Sea fishing fleets was suppressed.

Finland, a Finnish working-class centre with a population of over 25,000, has put prohibition into effect. It is the largest city in central or northern Europe to entirely abolish the legalized drink traffic.

In Russia peasant members of the Duma in 1907 denounced the national system of selling "vodka," and demanded its imperial prohibition. The Siberian town of Siroyonoff, occupied by the Scoptsi sect, is carried on along prohibition lines as a protest against the immense evil of "vodka" drinking in the Empire, which has much more than doubled under the Government monopoly during the past thirteen years.

After the great strike in Poland in 1906 the spirit shops of the Russian Government were attacked by the working-classes, who poured the "vodka" into the gutters. Tens of thousands pledged themselves to abstain from spirits to prevent the government monopoly from getting their money, and this singular movement has spread rapidly over the country, with many insistent demands for constitutional prohibition. There are four Polish temperance newspapers and twenty-two total abstinence societies.

Eight Weeks in Meetings.

I have just closed my protracted meeting work, and if you will allow me space in your paper will make a short report of same.

My first meeting was with Brother R. J. O'Brian at Quitman, Miss. Brother O'Brian is a good man to work with in the Master's cause. We had a great meeting. The people there treated me so nice, that

they shall always have a warm place in my heart.

From Quitman I went to Eunice, La., where I assisted Brother E. R. Carruth in a meeting of ten days. There were many things there that made it hard to do what we wanted to do. Saloons, dancing halls, open gambling dens, Sunday baseball, and Catholic influence were the things in our way; but in spite of these things God gave us a glorious meeting. Brother Carruth is doing a great work in that desolate country.

The next meeting was with the Bethlehem church, five miles from Laurel. Here I preached four days, but it was on the eve of the Senatorial election and about all you could hear was Vardaman and Percy. However, we had a good meeting and everybody enjoyed it.

Next I was with Rev. J. O. Buckley at Old Crooked Creek church, Lawrence county. The people came by the hundreds every day. It seemed that the church was ready for a revival. Twelve joined the church for baptism the first evening I was there, and they continued to join until the meeting closed, without any "pressing." The simple gospel was preached and God's spirit worked in the hearts of men and women. It was the happy lot of the pastor at the close of the meeting to lead twenty-seven men and women down into the water and bury them with Christ in baptism. While there we (my wife, myself and child) stayed in the home of Brother Dale. It was a delight to be in his home. He knows how to treat a preacher because he has a son who is a preacher.

From here I went to Lucedale to assist my brother, C. C. Jones, in a meeting at Rocky Creek church, six miles from Lucedale. We had a good meeting and several additions to the church. My next meeting was with Big Springs church, near Brookhaven, Miss., where it was my very happy lot once to be pastor, and where I have been privileged to assist in four glorious meetings, and the last one seemed best of all. When the meeting closed I ran up to Wesson and out to my father's where I spent one night with father and mother.

My last meeting was here at my own church. The meeting began on the first Sunday in October and continued ten days. Brother M. O. Patterson did the preaching, and did it well. I have never heard a better series of sermons than he preached while here. It was just glorious to sit and listen to him. We had a great meeting. I feel like the church is greatly strengthened. We all have a better conception of what the Christian is than ever before. Brother Patterson shall always have a warm place in our hearts. This summer's work has been hard indeed on me, but it has been happy indeed. There were added to the churches where I preached something over one hundred members. I trust they were all saved, but even if one was saved, my work was not in vain.

The church here where I have been

preaching for the past three years, a month or two ago gave me a unanimous call to remain here, and I have decided to remain.

I ask the brethren to pray that God may use me here for His glory.

R. R. Jones.

Gospel Missions.

J. F. Hailey.

In the past this movement has operated in the West. Today, having run its course largely in other parts, it is making desperate efforts to get a hold in Mississippi. Wherever it goes it stirs up confusion, engenders strife, divides churches and kills missions. I have seen the desolation in its wake in more states than one, and am constrained to raise a note of warning, though I would be glad never to be mixed in public controversies. Baptists need to inform themselves on this subject. One of the best books is "Grapeshot and Canister" by A. H. Autry, of Nashville, Ark. Those who have read it, say that the reading of Ben H. Bogard's attempted reply will strengthen Autry's position.

As a sample of Gospel Mission methods, an occurrence at the Aberdeen Association will illustrate. Without a word of reference to Gospel Missions, a challenge was made, and a desire to hear both sides was expressed. T. E. Pinegar, late of Alabama, now of Smithville, Miss., soon to be elsewhere, was asked to reply to what had been said. Armed with a minute of the Southern Convention for 1907, which showed he was there prepared for an occasion, the brother took the floor with much assurance, flinging and sneering right and left at boards and board methods. L. E. Barton followed, reminding the speaker that he had no right or business in that body, unless he coincided with it in his ideas and was ready to co-operate in peace and harmony. A. J. Preston challenged the charges made against the boards and called for the proof. After some ten minutes of uninterrupted search in his minute, Brother Pinegar signified that he was ready with his proofs. He had said that the board spent the money contributed for missions contrary to the Scriptural plan and contrary to the intention of those who gave it, alleging as a sample that in a certain free school established in Africa a dentist was employed to "patch niggers' teeth" free of charge, and other things as ridiculous. When called to submit his proof, which he did with a gusto, lo! the proof was not there.

If people will take the trouble to inform themselves, they will find that the charges of objectionable things will show up in about the same manner. The only effect, as I have stated, of this contention is division and benumbing of missionary zeal. Brother Pinegar said this church had given more per member than any other church he had heard a letter from. His church letter showed \$150 for missions. How much had been sent elsewhere he did not state. Let the churches be on the lookout for these kickers and disintegrators.

Giving and Gaining.

There are loyal hearts, there are spirits brave,

There are souls that are pure and true.

Then give to the world the best you have

And the best will come back to you.

Give love, and love to your life will flow,

A strength in your utmost need.

Have faith and a score of hearts will show

Their faith in your word and deed.

Give truth and your gift will be paid in kind,

And honor will honor in it;

And a smile that is sweet will surely find

A smile that is just as sweet.

For life is the mirror to king and slave,

'Tis just what we are and do.

Then give to the world the best you have

And the best will come back to you.

—Selected.

Hard Colds—People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure; and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.

Men and Religion Forward Movement.

Charles R. Drum.

Although a majority of those who are interested in church work have heard more or less about Community Extension Work, yet it is safe to say that comparatively few really understand the great value of this branch of religious endeavor, and understand still less how it should be instituted and carried on. For this reason each of the teams of experts who will visit the campaign cities of North America this winter in The Men and Religion Forward Movement, will carry a specialist who is an authority on Community extension work.

One of these gentlemen is Mr. Charles R. Drum, who was born 42 years ago in New York State, his early life being passed on a farm. From young manhood he was a school teacher, serving for twelve and one-half years as the principal of public schools in Syracuse, N. Y., during which time he took active interest in church work, became a director of the Y. M. C. A. and afterward a speaker in shops and factories. It

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Great Delta Mortgage Loan and Guaranty Co. Jackson, Miss.

was in this latter work, speaking on religious subjects to men and boys, during brief intervals in their daily work, that Mr. Drum got many of the ideas which are now being carried out. He was successful in initiating and operating the School City form of pupil self-government in Syracuse and before long was in demand as a public speaker on educational and religious topics.

His ability was so manifest in this special work that he was induced to resign as a school teacher and give his entire time to work under the direction of the Religious Work Department of the International Committee of the Y. M. C. A.

Mr. Drum's success has been marked for many years, and he will prove a very important factor in the campaign of the present winter.

The Men and Religion Forward Movement, whose campaign is well under way throughout North America has its four teams of experts traveling through four different groups of cities and spending eight days in each, for the purpose of arousing the Christian manhood to greater activities, and of advising with local churches as to increasing their work on a permanent basis.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 222, South Bend, Ind.

Mississippi State Fair

JACKSON, MISSISSIPPI

October 24th to November 2d

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ONE FIRST CLASS ONE-WAY FARE PLUS TWENTY-FIVE CENTS FOR ROUND TRIP, FROM ALL STATIONS IN MISSISSIPPI

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Don't make a mountain of a mole hill, but be sure you don't underestimate the seriousness of it—it may mean death. If your child sticks a nail in his foot, take no chances, but get a box of Gray's Ointment from your druggist. For half a century the mainstay of thousands of parents as a preventive of blood poison, and a cure for boils, cuts, old sores, felons, carbuncles, etc.

For sale by all leading druggists for 25c a box, or write Dr. W. F. Gray & Co., 831 Gray Bldg., Nashville, Tenn., for a free sample postpaid.

Mr. W. R. Crise, Detroit, writes: "It is without doubt the best ointment for healing wounds I ever saw."

BEAUTIFUL SUGAR SHELL FREE. Extra heavy quadruple silver plate, handomely engraved and enameled in beautiful Narcissus design. Finished in the popular French gray style, guaranteed for ten years, no better silverware made. Sent prepaid for only 10 cents. This special introductory advertising offer good only ten days.

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The O. K. Hackett Piano Co., of Memphis, Nashville and Little Rock, doing business on the absolutely one-price, no-commission plan, offer the interesting buyer of any kind of musical instrument the greatest value of the dollar in the business.

The O. K. Hackett Piano Co. are part owners of the largest and best equipped piano factories in America, and having a number of stores in several important cities, they are undoubtedly in a position to give the interested buyer of a Piano, Player-Piano, Organ, or other musical instrument, the best value obtainable in the United States.

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No reader of this paper should buy any musical instrument before writing the O. K. Hackett Piano Co. They have been in business more than a century, and are absolutely satisfied, assured, or money refunded.

Refund: Any bank, anywhere. Write for free catalogues and prices, mentioning this paper.

O. K. HACKETT PIANO COMPANY
Memphis, Tenn.; Nashville, Tenn.; Little Rock, Ark.

Prof. Walter Rautenbusch, in the Congregationalist, in speaking of the men and religion forward movement, says: "Men say the church is dying. This movement is a reply. The energy of religion is inexhaustible. Like fire, it only needs freedom, and the burning arm-wind of necessity to fan a few live coals into flaming splendor. To tackle the impossible with a cheer is not a symptom of death. This movement is a group of men on that part of the enemy lines which was supposed to be the most impregnable. Attack is the best form of defense. The evangelism of the past offered salvation to the soul and promised heaven after death. The evangelism of the future will offer fullness of life to the soul now and hereafter, and the redemption of the soul from the nations from collective sin, and promise the reign of God on earth in justice and brotherhood. For ages

the church has been crying, 'Repent ye for death is near!' Now it is learning to say, 'Repent ye for the Kingdom of God is at hand.' The organized sinfulness and the scientific hopefulness of modern life have brought us around to the earliest evangel of Christianity. The gospel of Galilee in the twentieth century—that is what this movement, half unconsciously, is reaching out for. If it has faith to proclaim that message, and to let the Spirit of Jesus and the prophets set it on fire, it will reach the men and inspire the church."

Sketch of Herman F. Swartz.

Herman F. Swartz, the Dean of the corps of missionary experts is a member of a ministerial family. He was born in the parsonage of the Lutheran Church of Carlisle, Pa., just forty years ago. Much of his early life was spent at Gettysburg, in the midst of the stirring associations of that great battle ground. He graduated from Pennsylvania College with the class of 1891. The subsequent year and a half was spent in the service of the Y. M. C. A. He then studied theology at Union Seminary, New York, and at Hartford Seminary, Hartford, Conn., which latter institution awarded him the William Thompson fellowship for post graduate work. He took three years of foreign study, devoting himself to the social sciences, doing settlement work in the leading cities of Europe and studying at the universities. He has been making, for seventeen years an intimate study of the religious situation in the great cities of America. He was ordained as a Congregational minister at Mansfield, Mass., in 1898. Three years later Mr. Swartz assumed the care of the Congregational missionary interests of Cleveland, Ohio. After six years he took charge of the Webster Groves church in St. Louis, around which there developed a group of vigorous missionary enterprises. He is now the Associate Secretary of the Congregational Home-Missionary Society, with special care of the city work of that great organization. Mr. Swartz has two brothers who are also in the ministry, one of whom has been stationed in India; he has a niece now serving in China with the Presbyterian Board; and he has two nephews in active preparation for the foreign field, all of which shows the thorough-going missionary atmosphere of his life. In 1901 he married Miss Kinsell, of Oakland, Cal.

For All Ayer's Pills are liver pills. All vegetable, sugar-coated. A gentle laxative for all the family. Consult your doctor freely about these pills and about all medical matters. Follow his advice. He certainly knows best.

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Vacancies at Blue Mountain

Most of the time for several years all of the places in Blue Mountain have been occupied and applicants have had to await vacancies. However, at times that we could have received them some girls who preferred our school have gone elsewhere upon the supposition that they could not get places here. We have just opened some new rooms and have places for more boarding pupils than ever before, and every place was engaged and held by cash deposit before our session opened. Yet, in a large school like ours, a girl drops out occasionally, and we will be able to receive many new pupils as the session advances. Therefore, girls who prefer our school to others should never arrange to go elsewhere until they have conferred with us direct about the question of room here. At this writing, we have a few vacancies.

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YOU CAN AFFORD a new Song Book in your Church or Sunday School, and one for every person; "FAMILIAR SONGS OF THE GOSPEL," Round or Shape Notes, for \$3 for 100. Words and music, 35 very best songs. Sample copy 5 cents. E. A. K. HACKETT, 100 North Wayne Street, Fort Wayne, Ind.

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phere of his life. In 1901 he married Miss Kinsell, of Oakland, Cal.

Irritated Eyes

Get worse and worse the longer you let them go: Leonard's Golden Eye Lotion cures inflammation and soreness in one day. Cooling, healing, strengthening. Get "Leonard's"—It makes strong eyes. Guaranteed or money refunded. Druggists sell it at 25 cents, or forwarded prepaid on receipt of price by S. B. Leonard & Company, Tampa, Fla.

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Are the easiest made and most delicious ever served by the finest cooks. Simply stir the powder into milk, boil a few minutes, and it's done. Any one can do it. Directions printed on the package. Ice Cream made from Jell-O Ice Cream Powder costs only one cent a dish. Flavors: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored. At Grocers', 10 cents a package. Beautiful Recipe Book Free. Address, The Genesee Pure Food Co., Le Roy, N. Y.

A Brighter Day!

The ultimate aim of the Farmers' Union is to federate all the Farmers' Union enterprises under one charter and this will give it a commercial rating that will make its contracts good in any market. When this is done we can go behind the retailer, the wholesale man, and the jobber, and get right up to the producer in purchasing such things as eliminate the unnecessary distributing agents along the way and sell direct to the consumer. Is such a system worth building? Whether you think so or not it is the only real practical business course to pursue if we ever change the present expensive and robber system of distribution and bring producer and consumer closer together. So keep on raising stock for your local warehouses and places of distribution, for every one will be a link in the great chain of a system that is destined to relieve the farmers of this country of a robber system of distribution and place them in position to price their products when they go on the market, just as every other intelligent manufacturer, business man or professional man does when he puts his goods or his services on the market.—Carolus Union Farmer.

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

Sudden Disaster and Constant Disease.

The nation has been shocked by another appalling disaster, this time in Pennsylvania. A dam, built across a narrow gap between two hills, to hold back a vast volume of water, suddenly gave way. The flood poured down the valley carrying death and destruction with it. About forty lives were lost in a few minutes. A wave of sympathy swept over the country. Red Cross physicians and nurses hastened to the scene. Food, clothing, hospital supplies and money poured into the death-swept valley. Special trains loaded with supplies and men started for the town almost as soon as the news of the disaster was received. The State of Pennsylvania and the entire nation, if necessary, stood ready to relieve suffering and to save life, without regard to the cost in labor or money. All this is right, nor should it be otherwise, says the

Journal of the American Medical Association. Yet how strange that our sympathies should be aroused to immediate and purposeful action by the loss of forty lives in a sudden and unusual way, when we are callous and indifferent to the fate of thousands who die from preventable but familiar causes. A Johnstown flood, an Iroquois fire, a San Francisco earthquake, will convulse the world with horror, yet the death from preventable diseases of over 600,000 people in the United States each year excites little interest. The newspapers announce the Austin disaster with front page "stories" and enormous head lines, yet the United States Census Report for 1908 (the last one available) shows in that year in Pennsylvania alone, 2,450 people died of typhoid, 1,920 of diphtheria, 8,703 of tuberculosis, and that 9,026 infants under two years of age died of infantile diarrhea, a total mortality of 22,099 from only four preventable diseases in only one state. So accustomed are we to these enormous losses through familiar diseases, that we accept them as a matter of course and as the inevitable lot of mankind. Yet each of these diseases is as preventable as was the Austin flood.

W. R. Graham.

The death angel visited the home of W. R. Graham at 6 o'clock a. m. and took him suddenly to his long home. He was a citizen of Aultman. Had been for ten years. Was a good neighbor and a man whom all loved that knew him.

Brother Graham was born in March, 1831. He professed faith in Christ some years later in Webster county; afterwards moved to Lamar where he remained a faithful citizen until death and a faithful member of Oral church.

He leaves eleven children, a number of grand children and a host of friends to mourn his death.

He was laid in the Oral Cemetery on Monday evening by the Masonic fraternity. Rev. R. C. Murry conducted the funeral services, making a very interesting talk to a large crowd.

Brother Graham lived his profession and died as he lived, trusting in Christ and is now awaiting the resurrection morning.

The Scripture says: "Blessed are they that hath a part in the first resurrection for of such the second death hath no power."

Agnes Aultman.

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We invite a critical inspection, and if not exactly as represented, we do not ask you to buy.

The FLORENCE is the one wagon, capturing with ease first prize wherever exhibited. Every FLORENCE wagon is fully guaranteed. They are durable beyond comparison, lasting for years and years without a cent's repair. They are attractively painted and finished, and positively the lightest running wagons built. Nothing but the very best, well seasoned and properly tempered materials go into FLORENCE wagons. They are not built by "scrub labor," but by expert wagon builders who have made this business their life work. If you are in the market for a wagon, of any description, for any purpose "look before you leap" and

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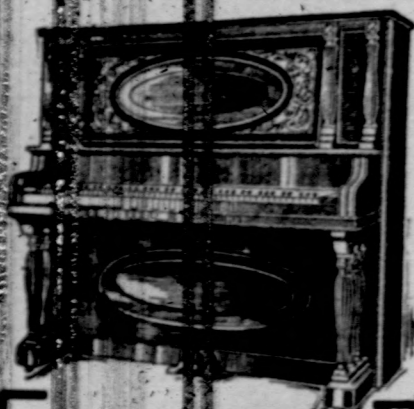
Five pound box expresses prepaid east of the Missouri River for \$1.00 west of the river. \$1.00. Order quick for fall sowing. Ask for free booklet—"How to Make a Lawn."

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Seven other styles to choose from, ranging in price from \$225 to \$350.

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The free offer is intended to give you definite personal knowledge of the Meister Piano's exquisite tone and construction. It carries no obligation at all. Our plan of sale is that no one shall buy a piano from us without knowing what it looks like, what it can do, what it is worth and how it compares with other makes.

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Why Not?

A good friend of the mission cause in Brooklyn, in view of Missions' presentation of the city and its religious needs, has a word to say in regard to the work among the downtown and the foreign population, and a question to ask which is worthy of consideration:

"False theories prevail. One of those is that religious work ought to be self-sustaining. Self-sustaining religious work in a little 'Italy' of five thousand people, crowded into death-dealing tenements in a great city in a strange land! Would it not be quite as Christian and quite as sensible to try and teach them something, try and win them to better modes of living by giving them decent tenements to live in, subject to rigid supervision; to offer them open Bibles for their open minds in beautiful churches, and pure, sweet nurseries and kindergartens for their babies and little children, and music schools and healthful play grounds for their boys and girls, and young men and maidens? Why should not this be quite as Christian as to leave them by themselves for a quarter of a century to work out their own degradation and our undoing! Preachers of the gospel, scientists, historians, and census-takers, all tell us that the love of God in Jesus Christ is the mightiest regenerating and civilizing power yet known. We want to see the application of this divine dynamic to the church problem in our great cities."

She Was Smothering.

Rockford, Ala.—Mrs. M. C. Paschal, of this place, says: "I was taken with nervous prostration and had headache, backache, pains in my right side and smothering spells. I called in physicians to treat my case, but without relief. Finally I tried Cardui and it gave perfect satisfaction. I recommend it to every sick woman." Are you weak, tired, worn-out? Do you suffer from any of the pains peculiar to weak women? Cardui has a record of over fifty years in relieving such troubles, and will certainly benefit you. It prevents those frequent headaches, and keeps you up, out of bed, feeling fresh and happy. Try Cardui.

Antifat and Society Women.
Under the heading "Antifat

Drug a Peril," an eastern newspaper prints the following "special" from Newport, R. I.: "Every now and then it is reported that a Washington, New York, or Philadelphia or Boston or Western woman, who has been a shining light in society here, is in bad health, and it is the proper thing to say she has broken down under the strain of her social duties. But it became known today that the poor health of some women who have broken down here has been caused by the use of a dangerous antifat drug, with which fashionable women in Europe first experimented. Women in Newport have been using this drug ever since fashion decreed that a truly fair one must be slender."

The "antifat" drug which the ladies of this aristocratic resort have been using is probably one supplied by some mail order quacks, the main ingredient of which is thyroid. This drug is effective as a fat-reducer, but like most effective drugs it has a dangerous side. A few years ago when Germany placed strict restrictions on the sale of thyroid it was common gossip that this action was due to the fact that some of the first ladies of that country had had an experience similar to that reported from Newport.

Thyroid is used more extensively as an antifat than for any other purpose. Its use is accompanied by a certain amount of danger according to The Journal of the American Medical Association. In most cases of obesity, treatment by thyroid is essentially illogical and treatment by diet, and exercise is the logical method. Patients should be warned that the fat will promptly return after the thyroid treatment unless they learn to regulate their diet and exercise, and emphasis should be laid on the fact that in almost every case the obesity is due simply to over-eating or to a lack of exercise or to a combination of these.—Ex.

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You Can Have It Free and Be Strong and Vigorous.

I have in my possession a prescription for nervous debility, lack of vigor, weakened manhood, failing memory and lame back, brought on by excesses, unnatural drains, or the follies of youth, that has cured so many worn and nervous men right in their own homes—without any additional help or medicine—that I think every man who wishes to regain his manly power and virility, quickly and quietly, should have a copy. So I have determined to send a copy of the prescription free of charge, in a plain, ordinary sealed envelope to any man who will write me for it.

This prescription comes from a physician who has made a special study of men and I am convinced it is the surest-acting combination for the cure of deficient manhood and vigor failure ever put together.

I think I owe it to my fellow man to send them a copy in confidence so that any man anywhere who is weak and discouraged with repeated failures may stop drugging himself with harmful patent medicines, secure what I believe is the quickest-acting restorative, upbuilding, SPOT-TOUCHING remedy ever devised, and so cure himself at home quietly and quickly. Just drop me a line like this: Dr. A. E. Robinson, 3723 Luck Building, Detroit, Mich., and I will send you a copy of this splendid recipe in a plain ordinary envelope free of charge. A great many doctors would charge \$3.00 to \$5.00 for merely writing out a prescription like this—but I send it entirely free.

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Dr. Elders' Tobacco Boon Banishes All Forms of Tobacco Habit in 72 to 120 Hours.

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They write like this: "Wouldn't take \$1000 for what you did for me." "I never have a hankering for tobacco any more." "One box of your Tobacco Boon cured me after 20 years' habit." "Used tobacco in all forms for 17 years, three boxes cured me."

"I cannot praise your Tobacco Boon enough. Other Mothers can also cure their sons!" "Used Tobacco for almost 64 years and I cannot express my gratitude to you for putting me in my present condition." Remember, a legal binding guarantee of results in every case, or money refunded. It will surely pay any one to send for Free Booklet giving full information of Elders' Tobacco Boon. Home Treatment. Address DR. ELDERS' SANITARIUM, Dept. 258, St. Joseph, Mo.

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Bubonic Plague.

Bubonic plague may be transmitted by ground squirrels. This is the conclusion of Dr. G. W. McCoy of the United States Public Health and Marine Hospital Service, who has been investigating this subject for three years past. In The Journal of the American Medical Association, he reports eleven cases of plague of ground squirrel origin, six of which gave a history of having handled ground squirrels within a week of their illness, while the other five lived in localities where the squirrels are known to be diseased. Of these eleven cases, six died and five recovered. Bacteriological examination showed the plague germ present in all cases. Dr. McCoy reports that this disease among squirrels is probably confined to the ten counties lying east and south of San Francisco Bay. The infection is probably transmitted by the fleas found in the squirrels. The mere handling of an infected animal is not very dangerous, if precautions against fleas are taken. The chief danger of the plague in squirrels is that it may be transmitted to rats in the towns and cities, and thus to human beings.—Selected.

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 If you have a pain in the back. What is your age?
 If you are subject to malaria. What is your disease?
 If you spit up mucus or slime. It is distinctly understood that I will never ask you to pay for the proof treatment letter of advice, diagnosis, or for answering your special questions. I will send you my Medical Book containing valuable suggestions, simple home rules, etc. all free—absolutely free—Write at once. Address Dr. F. W. Jiroch, Dept. 1023, 533-535 So. Wabash Ave., Chicago, Ill.
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 If you are subject to malaria. XX
 If you spit up mucus or slime. XX
 If you are subject to biliousness. XX
 If you are troubled with catarrh. XX
 If your sleep does not refresh you. XX
 If you feel weak and all run down. XX
 If you have palpitation of the heart. XX
 If you have heartburn and indigestion. XX
 If you have weak lungs or cough much. XX
 If you have any rectal trouble or piles. XX
 If you belch up wind from the stomach. XX
 If your hands and feet get cold easily. XX
 If you spit up sour or undigested food. XX
 If you have foul breath and coated tongue. XX
 If your bowels are irregular or constipated. XX
 If you have specks floating before the eyes. XX
 If you have dizziness or swimming of the head. XX
 If you have itching or burning of the skin. XX
 If you have hot and cold flashes over the body. XX
 If you have boils & pimples on the face & on neck. XX
 If you feel bloated, distressed or sleepy after eating. XX
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 If you have too frequent desire to pass water, or if there is dribbling or painful urination. XX

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 For gold in a skeleton hand turns to dross;
 Love, friendship, and gratitude might I have brought—
 But I kept all my wealth till it mouldered to naught.

Pleasure—

I spent all my gold and I danced

and I sang—

The palace I built with hilarity rang;
 Plays, revels, and follies from even to dawn—
 But I lie here with nothing—I spent it—it's gone.
 I loaned my good money — at grasping epr cent—
 'Twas I who got all that you kept and you spent.
 While I counted my millions,

death plundered me bare—

And this grave that I sleep in belongs to my heir.
 It was little I had, but I gave all my store
 To those who had less or who needed it more;
 And I came with death laughing, for here at the grave
 In riches unmeasured I found what I gave!
 Sunday School Times.